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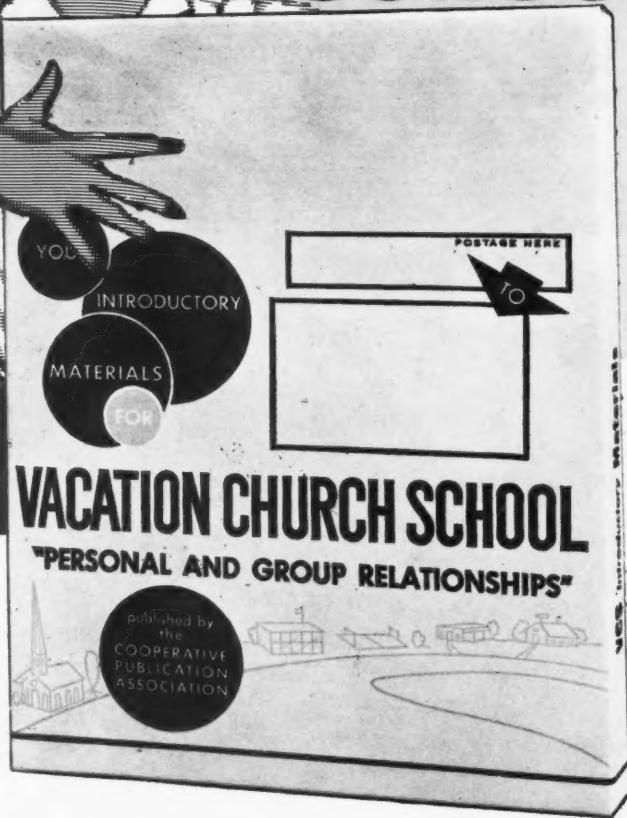


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RETURN TICKET

A timid, new moon is out tonight,
Hung low in the western sky,
And I could shout from the highest hill:

"Tis homeward bound am I!"

The wayfarer's road is a lovely road,
But strange to heart, if fair,
And I long tonight for the long beloved;
A room, a voice, a chair.

Though the mountains may call
at the edge of the sky—
As to roving feet they must—
Tonight's the night when I'm homeward bound
And love's the master of wanderlust.

—George H. Holwager

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KEEPING CONTACT

By Ida F. Killian

*A Faith
to
Live by*

WHEN our hand lawn mower began needing almost constant repairs we decided it was time to buy a power model. One was selected and soon delivered in a compact carton. My husband studied directions and assembled it carefully. He filled the gas tank and pulled the starter rope. Nothing happened. He tried again and again but there was no power. A neighbor seeing our dilemma came over and he too tugged until exhausted. Here was a shiny new mechanism with potentials for lightening work but it couldn't perform.

In desperation we called my brother who has a way with mechanical balkiness. He examined the assembly, then smiled as he turned a little thumbscrew. When he cranked the engine it immediately purred into action, the action for which it had been made. Soon wide paths of grass were leveled in its wake.

The source of trouble had been found. Its gas line had been completely shut off. Now that the thirsty engine was in contact with liquid power wonderful results followed.

We need to be careful that we too are not possessors of shiny new contrivances that do not work. Modern church buildings with ample facilities are fine if God's power is their motivating force. New teaching methods and attractive sanctuary furnishings are only vital if they help keep us in contact with the spark of God's love.

Unless the thumbscrew of spiritual replenishment is constantly open Christians lack power to live effectively. Closed off from the dynamic inflow of guidance and strength greater than our own, leaves us powerless. Only by availing ourselves of the potent inflow of God's power can we become useful to our Lord and a blessing to others.





A Total Fellowship Roll

by A. T. DeGroot

THE reason why we have an open membership problem among the Christian Churches (Disciples of Christ) is that we have never defined church membership. We have assumed that we had a common mind, or position, on membership, but have avoided creating any committee or agency that could speak for us, since the result would be a creed or book of doctrine.

The further assumption has been that our emphasis on (1) the Lordship of Christ, and (2) the authority of the scriptures would result in a uniform practice relating to church membership. Whether we like it or not this result has not followed. Relating particularly to (2), throughout the Christian world serious students have questioned our easy-going assumption that there was an unvarying first-century congregation practice about membership. It is no longer possible to say that the New Testament leaves no problem of liturgy and practice unsolved.

Another way of stating the issue is to observe that we have never developed a theologically defensible position for what we practice with regard to a church roll. We have implied in our preaching that our membership roll is co-extensive with the "Lamb's book of life" rather than simply recognizing this earthly

creation as a tool for churchmanship. There is New Testament authority for believing that the Lord adds to the church those who are being saved (Acts 2:47) but it is presumptuous for any parson, clerk, or official board to claim to be his emanuensis. The truth of the matter is that our roll is simply a record of those seeking fellowship with us and we with them. It is a roster of response and of responsibility. Once this point is established we can go on making our witness concerning the various phases of doctrine, including the doctrine of baptism, even to those who are already on the roll. Paul was writing to people *on the church roll* (if there was such a thing, then) when he said—

But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. I fed you with milk, not solid food: for you were not ready for it; and even yet you are not ready, for you are still of the flesh. (1 Cor. 3:1-3a)

One proposed solution of the problem is called open membership. The honest and justifiable objection of traditional Disciples to open membership is that it does not make a full exhibition of our historic witness. This witness has been upon the basis of a rediscovery of early Christian belief and practice, a significant element in which has been the doctrine of baptism. This doctrine was that of believer's (adult) baptism by the acknowl-

edged first-century mode or action of immersion.

Before moving to a proposed "solution" of the problem, we may note that the seriousness of it is heightened today by a growing number of actual situations that have emerged in our brotherhood life. To begin, we can name two.

(1) Some Christian churches (I will henceforth use the word Disciples, for abbreviation) in declining areas of population have merged into Federated or Community churches. How are we to identify these congregations? Should we report as "ours" only those members who were immersed and who declared a Disciple preference?

(2) Some congregations, unhappy in their former affiliation, have applied for inclusion in Disciple convention, yearbook, and other fellowship measures. A "holiness" or pentecostal congregation in one major city is now asking to be one of us. It practices immersion, plus some other actions from New Testament days. What do we tell such a congregation are the one-two-three-four sure marks of a Disciple church? Is immersion the sole mark? May they, and we, immerse eight-year-olds, or six-year-olds?

The honest and sympathetic student of our brotherhood life is likely to see that the practice called "open membership" has been adopted slowly, to only a lim-

Dr. DeGroot is distinguished professor of church history at Brite College of the Bible, Texas Christian University, Fort Worth.

ited extent, and as a sort of tentative "action thinking" by our congregations. The deep root of our problem is that we have left quite undeveloped one of the historic slogans of our fathers—"we are not the only Christians, but Christians only." This oft-repeated conviction meant that there were true Christians "not of our fold." What! was an occasional Methodist a "Christian"? The answer A. Campbell and other of our fathers gave was, "yes." But we never developed the consequences of this in practice. We salved our spiritual conscience by making the declaration, but put fire in evangelistic boilers by denying it in action.

The slow but clearly observable growth of open membership has come from a desire to make sense on the basis of the deep conviction underlying that good slogan. It is important to note, just here, what our type of open membership has been and is. It means *the practice of immersion as our sole form of baptism*, but acceptance into *full local membership* of those who come to us as adults who received baptism in some other form. A half-way step on the part of some congregations is to have associate members, who are not eligible for elderships, etc., in the local congregation.

There are certain dangers, or even sins, associated with an easy-going open membership that should be noted. One is the assumption that anyone who walks down the aisle in our worship and gospel invitation is automatically a Disciple. This would imply that there is nothing distinctive about Disciple doctrine or practice. It is a denial of any significance for our history and our life as a Christian group. Out of this there grows a further danger, or sin, of sending letters of transfer to other congregations, calling people Disciples who have never shared at any depth in the particular and distinctive motive which called us into being as a people.

Having confessed the sins of

open membership, we are obliged to designate the self-righteousness of closed membership. The latter assumes that we know who are saved and who are not. We have been led astray into dogmatism here by our failure to remember what Alexander Campbell made so explicit in his debate with N. L. Rice. One of our weekly journals has often said in its question box and on its editorial page that the terms of salvation are the same as the (meaning "our") terms of church membership. This is the very reverse of Campbell's disclaimer. He said, we embrace "all who sincerely believe in the Messiah, and are willing to be governed by his precepts. . . . we do not . . . make conditions of ultimate salvation out of the conditions of church membership." (*Debate*, p. 785.)

Alexander Campbell was preceded in this generous position by Barton W. Stone, as one can see from the section on baptism (pages 162-169) in Wm. G. West's splendid biography of the Kentucky evangelist. Stone contended that if immersion is essential to salvation:

"I, with millions of the fairest Christian characters on earth, would be doomed to hell forever; why? Because we had not been immersed; and this we had not done, because we were ignorant of it as a duty!

"Had I such views of God's character, I could not serve him with cordial love." (*Christian Messenger*, IX, 222; 1835.)

An epitome of the Stone-Campbell discussion is given by West this way:

"Stone was not impressed by the apology that the unimmersed are not excluded from heaven, but only from the body of the elect on earth. This seemed to him to be only a weak subterfuge which blindly refused to see the logical consequences of the doctrine. His position was that if baptism binds on earth it binds in heaven; if it excludes on earth it excludes in heaven. God does not have one doctrine of baptism for his kingdom on earth and another entirely different doctrine of baptism of his kingdom in heaven. Stone faced the realistic consequences of excluding the unimmersed from fellowship on earth and urged the Reformers to do so. He believed that baptism is ordained by the King, but was not the *sine qua*

nun of Christianity. He urged patience and forbearance towards such pious persons as cannot be convinced of the truth of baptism by immersion." (Wm. G. West, *Barton Warren Stone*, p.163.)

The self-righteousness or hypocrisy of closed membership, and of any easy-going open membership are both inadequate. Instead, we must find solid and defensible theological ground for a membership policy that will make sense as we converse with other church bodies. We must do so without denying the great realities of faith that have emerged in the form of church bodies (denominations) in history.

The proposal made here is that we need an Ecumenical Membership Roll. It is founded upon the desire of each congregation to be the local unit of the Kingdom of God in its community. This broad and inclusive fellowship does not mean the slightest denial of what our fathers and we have discovered in our career as restorers of New Testament Christianity. Instead, we can boldly teach and practice what we believe, without denying full fellowship to any sincere Christian, no matter what we think the level of his understanding and growth may be.

We became Disciples to witness to (1) the Lordship of Christ, and (2) the authority of the scriptures. All of our church practices stem from these cardinal convictions. Our historic beliefs as Disciples were bought at a price, are important, and need not be denied. They include such things as the authority that belongs to the local congregation, belief in believer's baptism by immersion, open communion on every Lord's Day, and denial of ecclesiastical authority or apostolic succession in the ministers of our church.

There would be other things that some would want to add in explaining our position to prospective members. One would be the right of individual conscience. This is one ground on which human creeds were rejected by our people. Hence, we

would not want to practice a creedal position by making anyone else conform to our peculiarities if they could not accept our historic position as Disciples of Christ.

However, if after having a full explanation of our grounds and goals they wanted to have their Christian life and witness within our fellowship they would be received and enrolled. Those who accepted believer's baptism, open communion every Lord's Day, and the other marks noted above would be enrolled as Disciples. Those who wanted, tentatively, to keep their theological designation (not their membership) as being primarily Methodist, Lutheran, Presbyterian, etc., could do so—but they would enjoy full fellowship in the local congregation and all of its rights and privileges—and responsibilities.

There need be no separate reporting of statistics, although I can imagine that an occasional graduate student in search of a thesis subject might examine some rolls just to see how the tides were moving!

As Disciples of Christ we are in no position to discuss unity with other Christian bodies unless we have a theologically defensible position, historically and realistically oriented, concerning the grounds of church fellowship. If we begin with the right of individual conscience (expressed in the historic Protestant principle of the right of private judgment) we must broaden full fellowship beyond present-day closed membership.

Furthermore, we do not believe in water salvation, as we must make clear to Baptists. On the other hand, we do have distinctive beliefs for which our movement is a witness. Neither an easy-going open membership nor a dogmatic closed membership adequately expresses the breadth and at the same time the depth of conviction of the bulk of our membership. An Ecumenical Membership Roll is a means of proclamation and of peace.

A Precise Ministry For A Precise People

By Chaplain Alan C. Tibbetts

THE demand which may well be made of the Church at large has come to focus to the missile chaplain—a need for a precise ministry. The chaplain assigned duty with a missile battalion soon became aware of this demand from its members.

Here is the case of an isolated group of men, holding within their hands the power to defend from hostile attack. These men live with this twenty-four hours a day over extended periods of time. They eat within seconds of the destructive force and sleep only moments away from a potential killer. The remainder of the day is spent in constant readiness.

There is little beauty or quaint setting for this ministry. The wistful eye, elsewhere focused upon a vine-covered church, is dimmed by the fact that poised but a few feet away is death. There are few items to remind one of the symbols of the Church, where loved ones were united in marriage and dear parents were bedded down under the sod. There is little of the simple beauty of the church and its spire to which man often clings in his attempt to maintain the awesome belief in the Christian faith.

There stands no towering cross to call men to God. The cross of Jesus represents life, love and sacrifice but the lofty antenna represents a searching instrument to seek out and destroy. There is no pealing of the bell on a Sunday morning to which families happily respond.

The chaplain is not immune to the pressures and demands made upon the men. He is not able to stand aside and pronounce objective ideals. His too is an exacting

life. The mode of travel is exacting. He must fly with pilots of helicopters who know the little margin for error. There is no reason to assume that a downed chopper will float while the crew awaits rescue, which must come in seconds or the crew will perish in the frigid waters.

Amid the exacting duties of these isolated men are the questions that must be dealt with specifically. Is there any hope in this destructive world? How does this fit into the will of the Master for his children? Does this show the sign of the end of the ages? Are we wise enough to dwell under the roof of the Most High? What has the Master to say about the role that is ours today? There is again no room or margin for error. There is no broad, over-sweeping answer to give these anxious minds. They deal in specifics and demand the same degree of specific consolation and enlightenment.

There is none with enough imagination to envision the personal frustrations of these men. Separated by distance and time from loved ones, they must dream only of the day when they can again return to live the placid and contented life, far removed from the tiny confines from which comes death and destruction.

Perhaps they are prophets of the exacting ministry that must come to pass. Certainly their influence will soon creep its way into every crossroad chapel and giant cathedral. The Church then must be prepared for those who demand precise answers to a faith, in this precise era in the life of the Church. Surely, this is but the beginning. The early-warning system is now in operation. The Church may well prepare itself for a precise ministry to a changing people.

Chaplain Tibbetts, of the US Army, is presently serving a missile battalion in Alaska.

Editorials

Signs of Real Function

HOW can you tell when something is moving? The oldest farm joke we recall is about a neighbor's horses. It was said, and small boys assumed it was the truth, that you would have to set stakes to see if the team were moving. (City folks can think of their own illustrations. This one is pretty picturesque for those old enough to recall when cultivators were pulled by horses.)

Some local church organizations are like Jim's team. They move so slowly and do so little in the course of the season that one would need a careful set of records to determine whether they had moved at all. We were told about a man who accepted the chairmanship of a functional committee, never called a meeting, and refused to resign until his term had expired. In this way, he was able to block activity and change in a department where he was convinced no change was needed.

One time Jim's team really moved. Something scared them pretty badly, apparently. We watched from afar. The two horses, half unhitched from the wagon, started round and round the barn. They almost pinned their boss to the wall as he came around the opposite way. They were really in high gear—but they weren't going anywhere. They just ran around the barn until they got tired and quit.

There are functional committees like that, too. They meet with a vengeance. "We've really got to move this year," says the chairman. So they start running around the church. There was a worship committee that decided to change the order of service for Sunday morning. The manual didn't say to do so, or they hadn't read it, so they never notified the pastor of the church. Surprise was no name for what happened Sunday morning.

There was a committee on Christian education that decided to evaluate the literature in the Sunday church school. By accident, the pastor happened to hear of the plan to make various changes in various departments, although no one knew anything about it except the functional committee.

Of course, it can work the other way. We once knew a minister who carried the only key to the church, and who permitted only such groups to use the building, and at such hours, as he deemed advisable. For example, the young people were too rowdy so he decided to stop unlocking the building at CYF time. (P.S. He's no longer there.)

All these stories are true, even the ones about Jim's horses. Isn't there any way to make congregational organization work? Does it always depend upon the whimsy or the ability of the

individuals in the various functional jobs? There must be some signs of real function in some congregations, somewhere.

A functional committee does not exist for the purpose of deciding the policy of the congregation on any matter. Neither is it expected to do all the work on behalf of the congregation in one particular area. Neither are the full-time staff members expected to perform these functions. If these three sentences were read, understood and practiced, there would be no more trouble between ministers and functional committees.

A functional committee studies the needs in its area and considers what reasonable expectation there is that the congregation could meet the needs. Then it brings its report to the congregation or/and the administrative board. Already a member of the staff has sat with the committee and made observations and raised questions. Likely, the chairman and the minister talked it over before the committee ever met.

If the congregation decides to adopt the recommendations of the functional committee for the coming year, or month, the committee has the responsibility of making arrangements and leading in the accomplishment of the plans. The minister or staff of the church have the responsibility to give both the committees and the board their best judgment and help on the course of action being considered or followed. In many cases, they will originate the ideas in talks with committee chairmen and board officers. This is possible and desirable because leadership is one of the chief reason they have been called.

How different we are! Every deacon and deaconess can think of a minister who seemed so meek on installation day and so dictatorial on Monday morning. He had a program, and "his church" was going to put it over "for him." But tread softly, elders and chairmen. Every minister remembers cases like those related in this article. The laymen are supposed to run the church, and they have hired themselves a preacher, and he is going to do their bidding, or else. A pathetic case in our memory is one where a layman told his pastor: "You know I got Rev. So-and-So fired, and I'm going to get you fired." He even smiled as he said it. He took a sadistic delight in exercising what he falsely assumed to be his prerogatives.

Running around the barn is not a sign of the real function of a team of horses. "Running the church" is not a sign of real function for ministers or members. Planning a program, praying for its progress, properly promoting it and praising the Power who really produces the results is real function.

**There is no Kingdom
building and no real
church is built without**

BLOOD, SWEAT and TEARS

By John Thompson

MANY famous men of history are remembered by some characteristic word they have spoken. Patrick Henry is remembered by his famous statement, "Give me liberty or give me death." Abraham Lincoln is recollect by the memorable words, "the government of the people, by the people and for the people," and Winston Churchill, the famous British prime minister and statesman, will no doubt be remembered by his well-known expression "blood, sweat and tears."

It was a crucial hour in Britain's history when this dynamic statesman spoke these now famous words. Britain was being dangerously threatened by Nazi domination; London and other strategic cities were being blitzed night and day; the morale of the British people had dropped to a new low ebb. In such a critical hour Churchill addressed the House of Commons saying, "I would say to this House as I have said to those who have joined this government, 'I have nothing to offer but blood, sweat and tears.'" In those words Churchill challenged not only the British but the peoples of the free world to make the necessary sacrifices for freedom.

Is not this battle cry of the

Dr. Thompson is associate professor of religion at Hiram College, Hiram, Ohio.

second world war but an echo of Christ's challenge to the Christian soldier? Christ's call to Christian discipleship is a challenge to sacrifice: "If any man would come after me, let him deny himself and take up his cross and follow me."

In paraphrase, Jesus says, "I have no easy life to offer you, no rocking chair for your ease, no lucrative positions to give you, no places of prestige of which to assure you. I have nothing to offer but blood, sweat and tears." These three words symbolized the life the Master lived and they must fittingly symbolize the life that you live if you are going to follow him. There is no Kingdom building without sacrifice; no real church is built without "blood, sweat and tears."

First, *tears* symbolize the concern of the Master—the concern of the Christian. If there is anything that should make a man despise himself it would be to live a little selfish existence in a time like this when the needs of the people and the needs of the world are so great.

But how many people are comfortably set in their comfortable, sometimes even luxurious, surroundings with no concern for the "fatherless and widows"—with no concern for the needs of anyone but themselves.

They are so bogged down with

their own little personal concerns—they are so preoccupied with private matters—that they have no outreach. The spirit of their life is not compassion for others but self-centeredness and selfishness. As someone has put it "a person who is all wrapped up in himself makes a pretty small package."

Think of Jesus' concern for the world and for people. Remember that time when he came up over the brow of the Mount of Olives and beheld the capital city of Jewry lying out before him with the people whom he had come to bless actually plotting his death. Recall those tears of concern that the Master wept for this city and its people: "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wing, and you would not!"¹ Here the Master's heart was breaking in sympathy, compassion and concern for others.

In the presence of such concern, who of us does not feel condemned? As someone has put it, "We need to look behind the headlines of the press to the heartstrings of the people." It takes tears of genuine concern to build the Kingdom of God.

A second element required for

¹Mark 8:34

²Matthew 23:37

Kingdom-building is sweat. We usually think of sweat in connection with physical labor and there is no doubt that the conscientious work of men and women is required in building the church of Christ but there is something more important than work, there is something required before we are ready for work and that is the discipline of prayer. As someone has put it,

"You can do more than pray
After you have prayed
But you cannot do more than
pray
Until you have prayed."

There is scriptural suggestion for us to think of sweat as symbolizing prayer in the life of the Christian for we read of the Master as he prayed in Gethsemane, "His sweat became like great drops of blood."³

Prayer is a Gethsemane experience in the life of a Christian. The Master passed through his Gethsemane where he came to pray to the Father, "Not my will but Thine be done." Gethsemane is not as unique an experience as we sometimes like to think. Unless we pass through such an experience in our lives we are not really followers of the Christ.

When we think of prayer in these terms prayer is not just a matter of repeating words. How many of us say our prayers but never really pray our prayers and our spiritual lives want for power today because our prayer life lacks reality. For instance several million Christians repeat the Lord's Prayer each Sunday. If they really prayed this prayer they could change the world but the trouble with so many is that this prayer is merely a rote—something that they have repeated for years but it makes no difference in their lives.

Before you pray: "Thy will be done on earth as it is in heaven"—be sure you want God's will done. There are many people who repeat this prayer each week who want anything but God's will; they want their way on

earth and not God's way. Do you not see now that prayer is not a matter of saying something with words, but it is saying it with your life?

If Jesus sweat, as it were, drops of blood in His experience of prayer, I do not see how we can expect to get by with anything less in our praying. It is going to take some sweating, some striving, some struggling of mind and heart if you are to follow the Master in his Gethsemane.

If you think it is easy to pray "Not my will but Thine be done" try it sometime. It is going to take some agonizing on your knees before you are ever going to be able to rise on the wings of faith. If our church is going to rise to the challenge of the hour it will be through the discipline—the sweat—of prayer.

Blood, sweat and tears! Blood as nothing else symbolizes sacrifice. There is this scarlet thread of sacrifice that runs through all the Scripture; it is climaxed in God's offering of himself in Christ. If the Master was not above sacrifice how can the servant expect to be?

Through the ages the spirit of genuine sacrifice has characterized the true followers of Christ and if you are to be a disciple of Christ you must follow Him in the same spirit of sacrifice. For you Christian discipleship may not mean martyrdom as it did for the apostles—it may not mean burning at the stake as it did for many of the early reformers—it may not mean facing a firing squad as it has meant for many Chinese and Korean Christians in our own generation; it may not mean this for you but your sacrifice should be nonetheless real.

In the same spirit of sacrifice there should be the daily giving of self that God may live within. This is what the Apostle Paul expressed when he wrote, "I die every day";⁴ in other words Paul is saying, "I die that Christ may live. I go to the cross each morning in order that Christ may live

in and through me. I am nothing but Christ is everything."

When you give yourself in this spirit of sacrifice, facing the communist firing squad becomes not a terrible ordeal but a glorious privilege.

When you approach life in this spirit no cross is too great and any cross that you may have the privilege of bearing will be reminiscent of him of whom it was said, "Who for the joy that was set before him endured the cross despising the shame."⁵

How we need the spirit of true sacrifice! The Kingdom was established in this spirit and it is going to be built by nothing less today.

How we need the sacrificial spirit illustrated in the following story. Back in the days when China was still open to the Christian missionary movement, a woman missionary had left her station for the day to attend a conference in a nearby city. Just before she was ready to return home there came word that there were bandits along the way, and it would be perilous for her to attempt the return trip that evening.

To this news she replied, "But I must go. There are duties and responsibilities that will not wait." There was a young Chinese man, a leper, who had been converted to Christianity. Overhearing the missionary's plight, he came and volunteered, "I will go with you to protect you."

As the missionary looked at his emaciated body, she said, almost in contempt, "But what can you do?" To this objection the Chinese Christian thoughtfully replied, "I have a life to give." Should not this be our commitment to the Christian cause?

For the sake of Kingdom-building, for the sake of this church, I would challenge each one of you to "blood, sweat and tears": to tears of genuine concern, to the sweat of real prayer, to the blood of Christian sacrifice.

³Luke 22:44

⁴1 Corinthians 15:31

⁵Hebrews 12:2

NEWS

The Church at Large



New Denomination With 2,258,092 Members

American Lutherans

MINNEAPOLIS—With the dawn of 1961, a new denomination of 2,258,092 Lutherans began its official life here.

The American Lutheran Church started functioning as the three bodies which merged to form it last April passed out of existence. They are the old American, Evangelical and United Evangelical Lutheran Churches.

During worship services January 1, many of the 4,939 congregations in the United States and Canada united in the new body observed the denomination's "birth."

TALC will be the third largest of the nation's Lutheran bodies exceeded only by the United Lutheran Church in America and the Lutheran Church-Missouri Synod, and one of the 10 largest Protestant denominations.

Headquarters of the Church will be in Minneapolis in an enlarged building which was formerly used by the ELC.

GENEVA—Member Churches of the Lutheran World Federation dropped from 61 to 59 on Jan. 1, through merger of three American denominations. But the total number of LWF bodies will rise again to 62 in 33 countries on March 20 with the addition to the roll of two African Churches and a Far Eastern one.

They Outnumber All Other Denominations

R. Catholics in House

WASHINGTON, D. C.—Roman Catholics in the House of Representatives are more numerous than members of any other single religious affiliation. This was revealed by Religious News Service in a recent release in a survey of the new 87th Congress.

Although the number of Roman Catholic members of the House dropped from 91 in the 87th Congress to 86 in the new Congress, they outnumber Methodists, the second most numerous, who have a total of 76 representatives.

Presbyterians number 61 in the new House, while Baptists have 52 and Episcopalians 53. There are 13

members of the House of Representatives who are affiliated with the Christian Churches (Disciples of Christ).

Jewish members total 11 in the House. A total of 17 members list their affiliation only as "Protestant," while 3 decline to list any affiliation. Representative D. S. Saund, a California Democrat, is the only Sikh ever elected to Congress. He was re-elected in the recent election.

Following is a listing of members of the House of Representatives who are Disciples: Alger (Rep.-Tex.); Bennett (Dem.-Fla.); Casey (Dem.-Tex.); Coad (Dem.-Ia.); Mrs. Edith Green (Dem.-Ore.); R. Harvey (Rep.-Ind.); Holifield (Dem.-Calif.); Hull (Dem.-Mo.); Paul C. Jones (Dem.-Mo.); Latta (Rep.-Ohio); Ronde bush (Rep.-Ind.); Watts (Dem.-Ky.); Wickersham (Dem.-Okla.).

Disciples Participate In the Inauguration Of President Kennedy

WASHINGTON, D. C.—Representatives of the country's four major religious bodies, one a Disciple, participated in the inauguration of President-elect John F. Kennedy, Jan. 20.

Mr. Kennedy, who became the first Roman Catholic inaugurated into the nation's highest office, followed the precedent established by President Eisenhower in 1956 by inviting a prelate of the Eastern Orthodox Church to join Protestant, Catholic and Jewish representatives in invoking God's blessings upon the occasion.

Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, offered prayer.

Mr. Kennedy had requested that Richard Cardinal Cushing of Boston, a long-time personal friend and spiritual leader of the archdiocese in which the President-elect's parish church is located, give the invocation.

John Barclay, minister of the Central Christian Church of Austin, Tex., offered a prayer. Vice-President Johnson is a member of the Christian Churches (Disciples of Christ).

The benediction was delivered by Rabbi Nelson Glueck, president of the Hebrew Union College, Cincinnati, Ohio.

Federal Grants for Religion Study Available

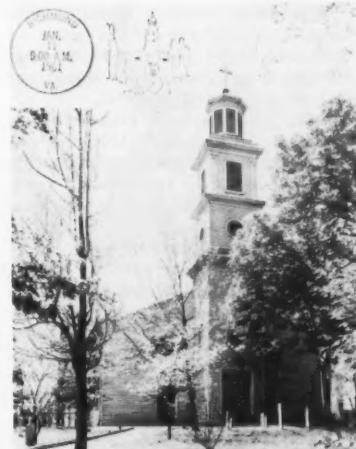
Fellowship Awards

WASHINGTON, D. C.—A number of federal grants for the graduate study of religion, ranging from Buddhism and the history of Islam to contemporary Christian theological thought, have been announced by the U.S. Office of Education here under Title Four of the National Defense Education Act.

The fellowship awards will be made to scholars pursuing programs leading to the Ph.D. degree with the intention of becoming college teachers.

The 1,500 new three-year fellowships, which include many in the field of the humanities as well as science, are designed to help the institutions strengthen their graduate programs in order to prepare more college teachers for the years ahead in which academic enrollments are expected to increase two- or three-fold.

Among them was Texas Christian University (Disciples of Christ), four in English and two in physics.



—RNS Photo

ST. JOHN'S EPISCOPAL CHURCH, Richmond, Va., where Patrick Henry delivered his famous "liberty or death" speech to the Virginia Assembly in 1776, is illustrated on the special pictorial cancellation for January 11, 1961. On that date a credo commemorative stamp featuring Henry's quotation went on sale, the last in a series of six honoring American patriots. Ceremonies for the first day of sale of the stamp were held at the historic church.

Nuns' Administration Of Public Hospital Is Ruled Illegal

HAMMOND, LA.—A decision rendered by a Louisiana District Court Judge has declared null and void a contract made between a Hammond, La., hospital board and the Sisters of St. Dominic which leased a newly built public hospital for the token sum of one dollar to the Sisters for operation and administration.

Dedicated early this year, the hospital was built with Hill-Burton funds and proceeds of a bond issue voted for by local property owners of Hammond and Ponchatoula, La.

Judge Fannie Burch, Louisiana's first woman Judge, ruled in favor of four plaintiffs seeking to bar administration of the public hospital by the Roman Catholic Order.

Her ruling stressed that the contract is void for reasons other than the religious issue and would have been void if entered into between any private groups, religious or otherwise.

Judge Burch maintained that the contract was not authorized by the state statute which created the hospital district and the "said contract is an unauthorized delegation of powers to others by the commission of the hospital district."

The court decision came after a heated debate which has gone on for over three years over whether or not a religious order could run a publicly owned hospital.

"The said contract makes inoperable many safeguards that the law throws around the affairs and property belonging to the public," reads the decision, and that "as a lease this contract was given for an inadequate consideration."

The decision concluded by saying, "this court does not believe that it was the purpose of this statute to permit the commission to turn over all its powers to any person, firm, or corporation, regardless of whether it was a religious or secular organization."

The delegation of power to set rules and regulations of the hospital to the Sisters of St. Dominic, the decision contends, "is an illegal delegation of power and authority."—SAM J. ALLEN.

● NEW YORK—"Theology Today" is the theme of a special 18-week series of broadcasts over the NBC radio network which began Jan. 1. The series highlights areas of concern in contemporary religious thought.

ICU Anniversary Plans Scheduled

NEW YORK—The twelfth anniversary commemorating the founding of the International Christian University in Japan will be celebrated by many churches throughout America on June 18, 1961.

Known as "ICU Sunday," this observance has been held annually in the United States on the Sunday nearest the actual date of the school's establishment, June 15, 1949.

The event is sponsored by the Japan International Christian University Foundation, which has offices here at the Interchurch Center, 475 Riverside Drive. Through this agency, 15 major Protestant denominations in North America are channeling funds toward the support of the International Christian University in the western outskirts of Tokyo.

The cooperating church bodies are: American Baptist Convention; Christian Churches (Disciples of Christ); Church of the Brethren; Congregational Christian Churches; The Council of Community Churches; Evangelical and Reformed Church; The Evangelical United Brethren Church; The Methodist Church; National Baptist Conven-

tion, U.S.A., Inc.; Presbyterian Church in the U.S.; The Protestant Episcopal Church; Reformed Church in America; Religious Society of Friends; United Church of Canada; and the United Presbyterian Church in the U.S.A.

We invite all who are interested in exploring the real Europe, in becoming familiar with the peoples and customs, with the Christian way of life of the Continent, and in travelling intelligently, at a cost that makes sense—to join our annual 48-day

EUROPEAN STUDY TOUR \$1,188

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For fully illustrated brochure write now to

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BETHANY COLLEGE

(Founded by Alexander Campbell)

BETHANY, West Virginia

\$55,000 Grant to International Christian University



CHILDREN OF THE CHURCH SCHOOL of the International Christian University in Tokyo, Japan, are shown enacting a Christian scene. A \$55,000 grant from Rockefeller Foundation was recently awarded ICU for a five-year study to evaluate the effects of higher education on students' values.

**Annual Observance on
Emancipator's Birthday**

Race Relations Sunday Scheduled February 12

NEW YORK, N. Y.—In Protestant churches all over the United States, Abraham Lincoln's birthday will be observed this year as Race Relations Sunday. Now in its 31st year, this annual observance is sponsored by the National Council of Churches.

Churchgoers on Feb. 12, 1961, will hear a message that expresses the belief of the Great Emancipator in the brotherhood of man.

"People in every walk of life—the business executive, persons who labor in office, factory or field, as well as those of every race or color—speak for man in their expressed or muted yearning, 'let me be myself!'" The message goes on to say that "Every man with God's promise in the pocket of his heart, has the right to be what he is as God's man and to fulfill what God expects of him."

The message was drafted by Dr. Kyle Haselden, managing editor of *The Christian Century*.

Autonomy Issue Again

"Majority Rules"

PIKEVILLE, KY.—The Kentucky Court of Appeals insured here that instrumental music will continue to be heard at services in the Church of Christ at Virgie, Pike County.

Ruling on a dispute between two factions in the church that were split on the issue, the court declared that the group which favored music was the majority group and that it was entitled to the exclusive use of the church property. The court noted then that "where there is a schism in a congregational church, the majority group is entitled to exclusive use of the church property, unless it has departed from the fundamental doctrines of the church as advocated and practiced at the time of organization."

HEADS UNIVERSITY

MADISON, N. J.—Dr. Robert Fisher Oxnam, son of Methodist Bishop G. Bromley Oxnam (retired), has been elected president of Drew University here. President of Pratt Institute, Brooklyn, N. Y., since 1957, Dr. Oxnam succeeds as eighth head of Drew Dr. Fred G. Holloway, who was elected bishop of the denomination's West Virginia Area last summer.

All-American Conference On Combating Communism

KANSAS CITY, Mo.—The eleventh annual meeting of the All-American Conference to Combat Communism was held in the Grand Ballroom of Hotel Muehlebach here Nov. 10-12.

The All-American Conference each year during its annual meeting brings together speakers in the field of counter-subversion who discuss the latest activities of the Communists and ways in which we as Americans may best counteract such moves and techniques.

The International Society of Christian Endeavor and the National Association of Evangelicals are the outstanding Protestant organizations affiliated with the conference.

Congo Crisis Cost \$150,000

NASHVILLE, TENN.—The Congo crisis cost the Presbyterian Church in the U.S. (Southern) an extra \$150,000 to cover emergency evacuation and maintenance of personnel until the denomination's Congo mission force can be re-established when internal conditions warrant the move, it was reported here.

Joint Grant Provides Bible College Survey

FORT WAYNE, IND.—Through a joint grant by Scripture Press Foundation, Standard Publishing, David C. Cook Foundation and Gospel Light Publications to the Accrediting Association of Bible Colleges, a thorough survey is to be made of Christian education programs offered in Bible institutes and Bible colleges.

The survey will begin with an investigation of the programs now being offered and the needs on the home and foreign fields for skilled workers in the educational work of the church. Research will be followed by regional and national workshops and the eventual publication of a report.

The Association of Bible Colleges is composed of Christian training institutions with a wide range of academic offerings on the secondary, college and graduate levels. It is to be distinguished from the American Association of Theological Schools, which is composed of institutions offering graduate work following graduation from accredited colleges.



—RNS Photo

CONSOLIDATION OF PICTURESQUE but "outdated" rural churches into large active parishes to meet needs of modern town and country life were stressed in Denver, Colo., recently by speakers at the annual National Convocation on the Church in Town and Country. Among leaders were (from left): H. Conrad Hoyer, associate executive secretary of the National Council of Churches' Division of Home Missions; Henry A. McCanna, executive director of the council's Department of Town and Country Church; and Prof. Victor Obenhaus of the University of Chicago. Nearly 500 rural church work leaders from 21 denominations attended the three-day meeting.

Miracles of Modern Medicine

RETURNING to his laboratory from a brief September, 1928, vacation, Dr. Alexander Fleming noticed that one of the bacteria colonies left to grow during his absence was "spoiled." A stray mold, such as is commonly found on bread, had settled on the culture. Thinking it ruined, the Scottish scientist picked up the dish to discard it, when he took a second look—and that chance observation ushered in a new era in medical progress. From this spoiled culture came *penicillin*, a drug destined to save countless thousands of lives, a drug that would add years to the lives of countless Americans.

Today, Americans are no longer willing to allow men of Dr. Fleming's genius just to wait on chance to make their great discoveries. Instead, we are investing millions of dollars every year, through both tax dollars and voluntary gifts, in medical research. But basic knowledge and great breakthroughs like that of Dr. Fleming are not easily come by. To help support the kind of unrestricted research

that resulted in Dr. Fleming's discovery of penicillin, a new Medical Research Program has been established by the National Fund for Medical Education and will be included in the United Fund or Community Chest campaigns of many communities across the nation this fall.

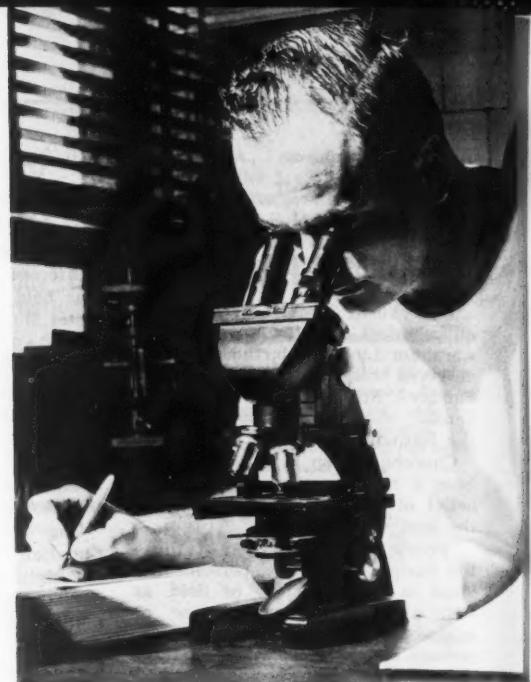
Fortunately, as the Nobel-winning scientist commented later, he was not at the time engaged in project research—research that would have confined his efforts to one specific problem—and was therefore able to devote his full time to investigating his chance discovery.

As Dr. Fleming looked closer at the uninvited mold, he noticed a clear transparent ring around it. On the outside of the ring were living bacteria. Seemingly, some substance secreted by the mold had stopped the growth of germs in its immediate vicinity.

A crude broth was made up from the blue mold and tested on surface infections such as styes and boils. It proved effective and the next year Dr. Fleming wrote a paper modestly suggesting that penicillin might be "an efficient

antiseptic for injection into areas infected with microbes sensitive to it."

THE WORLD OF LIFE revealed by the microscope is a mysterious world, and the challenge it presents is as exciting as the exploration of space. Hidden within its minute depths are the answers to disease—answers that will come only through long, silent hours spent on basic research.



to its discoverer. A month later Dr. Fleming's friend walked out of the hospital, miraculously rescued from certain death, and the new era in medicine was firmly launched.

Why had it not occurred to Dr. Fleming in 1928 that penicillin might be most effective as a germicide within the body? Ten years later the possibility seemed almost obvious. The answer lies in a revolutionary discovery made in 1934 by a German bacteriologist named Gerhard Domagk, who gave mankind sulfonamide, the first of the sulfa drugs.

Prior to that time, most doctors and medical researchers were not internally minded; it seemed too obvious to them that the iodines and acids that killed a germ in a flesh wound would also kill the patient if administered internally. The pros and cons of this had been a lively topic and, despite such successes as Dr. Paul Ehrlich's internally injected salvarsan to combat syphilis, most medical men weren't convinced.

Sulfonamide, a coal-tar derivative, was first synthesized in 1908 by a young Austrian, Paul Gelmo. Gelmo presented a paper on his discovery to the Vienna Institute of Technology and then faded into obscurity. Over twenty years passed before his work, hidden in the literature of dyestuffs, was brought to the attention of Gerhard Domagk. Domagk was a disciple of Ehrlich and was looking for a germicide that would work within the body. He became intrigued by sulfonamide and, continuing Gelmo's work, produced a red dye known as *prontosil*.

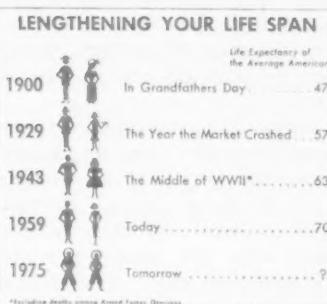
While Dr. Domagk was experimenting with prontosil by injecting it into diseased mice, his small daughter pricked her finger with a knitting needle—two incidents totally unrelated until fate intervened.

The pricked finger was forgotten for a few days until, suddenly, blood poisoning set in. Every remedy known to medicine was tried to no avail, as the child drifted closer to death. Finally, in desperation, her father injected

prontosil into the feverish little girl.

The results were miraculous. The fever broke abruptly and in only a short while the child had recovered completely. The first of the "miracle drugs," drugs to combat germs internally, had saved its first human life—the daughter of its discoverer.

Nine years later, the first member of another famous drug family, the "mycins," made its appearance. This group was destined to become more prominent medically and offer more relief



from disease than even the celebrated sulfa clan. *Streptomycin* was the forefather of this family. Its discoverer, Dr. Selman A. Waksman of Rutgers University, spent almost a full lifetime, forty years, developing it.

As an undergraduate of Rutgers, Waksman became interested in organisms he found in the soil. After receiving his degree, he pioneered research in these organisms, now known as *actinomycetes*. It was slow, laborious work, but, as the years wore on, Dr. Waksman learned more and more about them and the medical possibilities became exciting.

When streptomycin appeared in 1943, doctors greeted it as a godsend. It would be impossible to guess how many lives the drug has saved, but across the country and throughout the world there are thousands upon thousands of people today who owe their lives to the dogged persistence of a scientist who was curious about the soil.

The annals of medical progress are filled with stories of hundreds of men like these. Many more will be added before the final

chapter is written and the last page turned—when mankind is finally completely free from disease.

Shortly before his death, the famed Louis Pasteur commented, in reference to yellow fever and the black plague: "Must we not believe that a day will come when preventative measures that are easy to apply will arrest these plagues . . ." The time will also surely come when leukemia, cancer and all of the other dreaded killers of today will be all but erased from the memory. Just as most doctors today have never experienced the helplessness doctors felt only twenty-five years ago when a patient was stricken by pneumonia—the anxious wait to see if he would survive the crisis that came after the ninth or tenth day—so will doctors tomorrow forget some of the helplessness they feel today.

Because of the discoveries of men like Fleming, Domagk and Waksman, people today can expect to live fully twenty-three years longer on the average than did their great-grandparents. But this is only the beginning, as our scientific researchers penetrate deeper and deeper into the area of fundamental knowledge of how our bodies work.

The great miracles of modern-day medicine are the payoff on the basic knowledge learned yesteryear. Today, we are coming to the point where every new fundamental discovery receives almost immediate examination from the point of its possible practical application. Unfortunately, our storehouse of such knowledge is beginning to run dry, as applied research occupies the center of the stage. But lately, through such means as the proposed "noncategorical" grant program of the National Institutes of Health and the newly established Medical Research Program of the National Fund for Medical Education, both tax dollars and voluntary gifts will be going in larger quantity into basic, unrestricted research—the kind of research which led Dr. Fleming to penicillin.

Why Is Christ Our Authority?



"Where the Scriptures Speak . . ." by the Editor

Scripture: John 5:9c-24

WHEN a person expresses a judgment it is natural for those who hear it to expect to know where his authority lies. The rulers of a democracy act with the constitution as their authority. Religious leaders have a background of sacred scripture, tradition and practice upon which they base their words and action.

The Hebrew people were like this. In the time of Jesus, the law of Moses had been expanded into several thousand laws. Everything was based upon the Ten Commandments but these generalities had to be made specific. The task of rabbis, chief priests and scribes was to interpret these laws and see that they were enforced. Religious life and worship were very strongly dominated by outward, physical acts or prohibitions.

Into this scene came Jesus Christ. The things he did and the things he said were helpful to mankind and many followed him for these reasons. However, it was inevitable that he should come into conflict with the religious law and the authorities charged with sustaining it. The trouble was that Jesus seemed to assume authority outside the restrictions of the law. This automatically condemned him, in the eyes of the strict sects like the Pharisees and Sadducees.

Our lesson today is concerned with one of the instances in which this matter is central. On the Sabbath day Jesus healed a man, and told him to pick up his pallet and walk. The first part of John 5 states that he had not walked for 38 years. At this moment the charge was leveled that, "It is the Sabbath, it is not lawful

for you to carry your pallet." (Verse 10.)

They might have accused Jesus of usurping the power of God in performing the healing. They also might have charged Jesus with "work" on the Sabbath, as he affected the cure. However, they hit upon the ancient decree that the Sabbath was a day of rest.

Incidentally, the man who was cured acted like many people had done when they received a blessing from Jesus Christ. He lost sight of Jesus and when he was asked who had healed him he said he did not know. (Verse 13.) Later Jesus found him. (Verse 14.) In speaking to him Jesus connected his illness with sin but did not say what the nature of it was. After this, the man told

everybody that Jesus was the one who had healed him. (Verse 15.) Now the Jews had a real case against Jesus. (Verse 16.)

Looking back through Hebrew history, we can see that the original commandment to remember the Sabbath had been greatly developed in detail. The law itself rested upon the statement in the beginning of Genesis that God himself finished his creative work in six days and rested on the seventh. As time went on, the particular kind of work which could be done or must not be done, was spelled out, in detail.

Another point of view developed and was the one which Jesus seems to have accepted. This was the belief that God never rests but is active in his created

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JANUARY 29, 1961

The Scripture

John 5:9c-24

9c Now that day was the sabbath. 10 So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." 11 But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" 12 They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" 13 Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. 14 Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." 15 The man went away and told the Jews that it was Jesus who had healed him. 16 And this was why the Jews persecuted Jesus, because he did this on the sabbath. 17 But Jesus answered them, "My Father is working still, and I am working." 18 This was why the

Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God.

19 Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise. 20 For the Father loves the Son, and shows him all that he himself is doing; and greater works than these will he show him, that you may marvel. 21 For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. 22 The Father judges no one, but has given all judgment to the Son, 23 that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him. 24 Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."

universe all the time. For God to take time out to rest would indicate that his creative activity stands still from time to time. If his creative spirit continues to work in the natural world all the time, then it is permissible for his sympathetic, personal spirit to give attention to individuals in need, whenever the need occurs. In this spirit, Jesus did not hesitate to heal on the Sabbath.

In reply to those who charged him with breaking the law Jesus said, "My Father is working still, and I am working." (Verse 17.) This is his answer to the question as to whether good works should ever cease. In the answer, however, he opened up an even worse breach between himself and his people. In this statement "he not only broke the Sabbath but also called God his Father, making himself equal

with God," they said. (Verse 18.)

To the Jews, God revealed himself through the law, not through persons or any particular person. Jesus seemed to make himself "equal" with God. That is to say, he acted independently of the written law of God which they were trying so hard to preserve.

In reply to these accusations Jesus went ahead to explain his relationship to the Father. He made it clear that "the Son can do nothing of his own accord." (Verse 19.) But he also said that God "has given all judgment to the Son." (Verse 22.) If we wish to honor the Father we must honor the Son. (Verse 23.)

This is a clear explanation of the nature of Jesus Christ and his purpose in the world. It is declared freely, openly, without any fear. It is a direct contrast to the concept of the way God

reveals himself, so far as the Jews understood it. The law made its bid for authority; Jesus made his. The memory selection today, verse 24, is the reply of Jesus to his accusers.

The reply is positive, without accusation or recrimination. Jesus said that those who believe him believe "him who sent me." Belief in God through Jesus Christ lets one pass "from death to life."

We are all subject to authority. Little people decide sometimes that they will make laws for themselves, but they seldom prevail long. The Hebrews had a law. Jesus Christ came to fulfill that law, not to destroy it. He did destroy the popular concept of it. In showing his Sonship he brought the world a new basis of authority. Whoever sees the Son sees God. Whoever worships the Son worships God.



Meaning for Today

by John Park Winkler

are valid.

We may also accept Christ on the authority of experience. We have practiced his way of life and have found it to be meaningful. We have observed others whose lives have been enriched through contact with him. We are happier and have peace of mind as a result of our acceptance of Christ.

Some of us may have experimented with non-Christian ways of acting before our acceptance of Christ and have, therefore, been able to observe the contrast between his way and other ways.

We have observed the result of his life upon the lives of his followers and have seen ignorance, fear, disease and poverty vanquished through his influence. Therefore we believe in him because of what he has meant to us

in terms of personal experience.

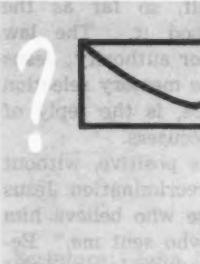
We may accept Christ because we believe the divine revelation concerning him. We are followers of Christ because we believe that the claims made in today's scripture are true—his authority is the authority of God. We accept him not simply upon the significance of what he said and did but also because we believe that he was the expression of God's will, spirit and plan. We follow him not to achieve some end for ourselves such as personal happiness and peace of mind but so that the will of God for his world may be accomplished through us. By following Christ we find ourselves engulfed in the purposes of God.

The degree of our loyalty is related to our reason for accepting Christ. If we are guided only by reason, we may turn aside when his way seems unreasonable. If personal experience is the basis of our faith in him, we may desert the ranks of his followers when tragedy strikes. But if we believe that "God was in Christ" and that to follow him is to align one's life with all things eternal, our faith in his authority is not likely to be shaken.

WHAT is the basis for accepting Christ as our Saviour today? Why should one who lived almost two thousand years ago and was wholly unfamiliar with the complexity of modern life be followed?

We may choose Christ because our reason dictates that this is what we should do. In a power-mad world peace seems to be the only reasonable course for man to pursue. The things which Jesus taught and that which has resulted from his life lead to peace and seem to be the only foundation for a lasting peace.

We follow because we are convinced by the truth of what he has to say. We accept the laws of numbers in transacting business because we believe them to be true. In the same way we may accept the teachings of Jesus because our reason tells us they



WE'VE BEEN ASKED

QUESTION: Can the International Convention do any more than it is doing to insure equal accommodations for all races at Assemblies?

ANSWERED BY: Gaines M. Cook, executive secretary, International Convention of Christian Churches (Disciples of Christ).

THE International Convention of Christian Churches (Disciples of Christ) is an integrated convention! Its membership in an annual assembly is composed of those who attend, register and pay their fee. There is not now, nor never has been, any racial discrimination so far as the functions and activities of the assembly are concerned. This applies to assembly sessions and small group meetings.

The 1953 assembly held in Portland, Ore., approved the following resolution:

"That we support the General Board of the National Council of Churches of Christ in the United States of America in its decision to hold its meetings only where there are facilities in hotels and other places of meeting that are open to all participants without discrimination on account of race and color in the matter of housing, hotel accommodations, room assignments and dining facilities.

"That we call upon the officers of the International Convention, its board of directors, its time and place committees and convention arrangement committees to press unremittingly for the achievement of the goal of a completely non-segregated convention without discrimination in any of its phases at the earliest possible moment and that all communities submitting invitations to the convention be advised of this policy."

The directive is clear, and the convention officers and committees

Please address all questions to The Editor, "The Christian," Box 179, St. Louis 66, Mo. We will forward them to the one most likely to know the answer.

have endeavored to live up to both the letter and the spirit of the Portland resolution. We have "pressed unremittingly for the achievement of the goal of a completely non-segregated convention. . . All communities submitting invitations to the convention have been advised of this policy."

Obviously, it is impossible to check all business houses offering sleeping and meal accommodations regarding segregation policies, but in the spirit of the Portland resolution, we do make sure that there are adequate facilities available.

Furthermore, hotels, restaurants, the Convention Bureau, the auditorium, etc., are carefully checked and where service is denied to Negroes we respectfully urge that the policy be changed. Those refusing to change policy are aware that word will be given, at least informally, regarding the fact that they do not serve Negroes.

What steps can be taken in the future beyond those already taken?

- 1—We can refuse to go to any city where there is not a 100 per cent policy of desegregation practiced by all possible businesses offering service. To do this, would mean that we would hold no future assemblies, either in the South or North.
- 2—We can make a more complete survey of *all* downtown facilities and publish in the program book a list of hotels, restaurants, etc., which do not practice discrimination.
- 3—We can publish a list of those that do practice discrimination.
- 4—We can commend cities which are making progress, as we did in Louisville, with the hope that such commendation will appeal to civic pride, in order that future progress may be made.

It may be of interest to know that at least two major hotels and several restaurants changed their policies in Louisville when the requirements of the International Con-

vention were made known. This was done in good spirit and without pressure.

Our experience with convention cities has been that some establishments may even change their policies after publicity has been circulated, which means that the publication of lists always leaves us a certain no-man's land.

Certainly the constitution and by-laws of the International Convention, the Portland resolution, and the activities of the convention officers and management have clearly established the policy which the Convention desires to follow. No compromises have been made in principle, even though in certain instances, adjustments in practice have needed to be made if we are to hold assemblies at all.

We believe that policies of the convention are far in advance of those followed, by and large, by local congregations sending representatives to the annual assembly. This is not to criticize the congregations, but to point out that the convention feels a responsibility to lead rather than to follow in these matters.

Obviously there are certain cities in the U. S. A. where we cannot, at present, hold an assembly. Policies in these cities will need to change before we can do so, but this does not mean that such cities will be denied the opportunity to hold conventions if and when such requirements are met.

We regret exceedingly that important sections of our brotherhood life cannot have the privilege of a convention assembly in their communities. Certainly the witness of an integrated convention in such cities would be a strong reason why assemblies should be held there, but we will not compromise on principle and convention regulations unless some better means can be worked out.

We appreciate the patience and willingness of our Negro brethren who have supported the efforts which the convention officers have made to secure the best possible conditions in entertaining cities.

NEWS

of the Brotherhood

**Minister, Author, Editor
And Teacher Died Dec. 29**

Samuel Strahl Lappin

ST. LOUIS (*Special*)—Samuel Strahl Lappin, 90, minister, teacher, author and editor, died Dec. 29 at Bedford, Ind.

A preacher for more than 70 years, Dr. Lappin was well known because of his love for the rural church. He was sometimes referred to as the "Apostle to the town and country churches."

The veteran minister served numerous Illinois pastorates before he was editor of the *Christian Standard* (1908-1916), during which time he was minister of the Erlanger, Ky., Christian church.

Dr. Lappin was minister of the Bethany Memorial Church and professor at Bethany College (W. Va.) from 1916 to 1919.

The well-known Christian churches' minister was minister of First Church, Bedford, Ind., from 1919 to 1925. He did special field work for the Standard Publishing Company and the Pension Fund of the Disciples of Christ (1925-1930) before becoming the minister of Central Church, Pittsburgh, Pa., where he served from 1931 to 1937.

The author of four books, his most recent volume was *Run, Sammy Run*, an autobiographical volume published by Bethany Press (1958).

S. S. Lappin was a dry goods salesman when he answered an ad for a church in need of a pastor in 1892. Throughout his adult life he was active in the ministry. He served as minister of 13 churches in four states and conducted hundreds of revivals.

Born in Wayne County, Ill., Dr. Lappin was the son of Mr. and Mrs. Joseph Curtis Lappin. He was married to Clara Brock in 1893. His first wife died at a young age and in 1938 he was married to Elsie K. Roth. Surviving children are Paul B. Lappin, Mrs. Maurine Coleman and Mrs. Lois Helen Ralston. The eldest son, Frank, died in June, 1958. Also surviving are two brothers, John C. and William O. Lappin. All three brothers studied for the ministry. "W. O." who now lives in Cisne, Ill., was on the faculty of Johnson Bible College and "J. C." also retired, was for 30 years a faculty member at Phillips University, Enid, Okla. "W. O." and "J. C." are fraternal twins.

S. S. Lappin received his schooling at Eureka College, Bethany College



Samuel S. Lappin

and Johnson Bible College. He received honorary degrees from Johnson and Minnesota Bible College.

"White House Conference" On Children and Youth Held in Hawaii, Nov. 16-19

HONOLULU—Hawaii's "White House Conference" on Children and Youth met Nov. 16-19, 1960, under the auspices of Hawaii's Department of Budget and Review Commission on Children and Youth.

The conference focused attention on major concerns relevant to Hawaii in the current decade.

Participants were assigned to 39 concurrent work-groups covering eleven major topic areas. Speakers at each topic plenary session presented national and local issues and facts to provide a broad base which were used in the four work-group sessions that followed.

Four Disciples shared in this conference. Mrs. George Jacobs, wife of the minister of First Christian Church and associate executive secretary of the Honolulu YWCA, was discussion leader of the group on "How Mobility Affects Our Youth."

Chaplain Charles Swift of the naval radio station at Wahiawa shared in the military aspect of the conference. Mrs. Ralph Perkins of Windward Christian Church represented the local PTA as one of its officers. Daniel Hinton of First Christian Church shared in the youth section.

Each work-group presented one recommendation for adoption at a delegate assembly on the last day of the conference. These recommendations will provide the major guidelines for further development of opportunities for Hawaii's children and youth in the coming years.

Recommended were the following:

(1) A bold new concept of the "neighborhood concept" in community planning for new areas and redevelopment and planning for existing areas.

(2) Family, church, civic, social and welfare groups to give greater emphasis to developing an enduring set of moral and spiritual values in our youth and creating healthy safe communities.

(3) The family should be regarded as having the primary responsibility for providing the climate by which all of its members may learn to grow and advance together.

(4) Greater educational opportunities.

The conference went on record making several recommendations concerning a program that will motivate "parents to make their religious faith explicitly in the family circle; that they seek the active help of the leaders of that faith in making religion a compelling force in the life of every child and youth so that religion can help each to shape his ideals and values and find meaningful purposes for his life; and that every segment of the community support and assist parents in this basic duty by all means properly at their disposal."—George A. Jacobs.

51 New Members Received Into Benton, Ill., Church

BENTON, ILL.—First Christian Church here received 51 new members on Decision Sunday, Dec. 18. Of the 51 additions, 43 were adults. Nineteen people came by transfer and the rest by baptism.

The additions were the result of a comprehensive evangelism campaign under the direction of Bayne E. Driskill. Everett Collins, of the local church, was chairman of the evangelism committee.

Spencer Morris, chairman of the membership department, directed an attendance campaign which brought 521 people to church on Decision Day.

Robert Ashman is minister of the church.

This Week's Chain Of Prayer Churches

The following Christian Churches are participating this week in the Chain of Prayer, a round-the-clock prayer vigil, sponsored by the Department of Evangelism, The United Christian Missionary Society:

January 22—

First Church, Kent, Wash., Donald L. Mowe, minister.

January 23—

First Church, Washington, Iowa, Carlyle J. Smith, minister.

First Church, Bloomfield, Iowa, Bruce B. Matthews, minister.

January 24—

First Church, Sylvania, Ohio, Richard F. Wilcox, minister.

Mesilla Valley Church, Las Cruces, N. M., Lee Hobert, minister.

January 25—

First Church, Demopolis, Ala., Clarence H. Stewart, minister.

First Church, Hermiston, Ore., Willard R. Cromwell, minister.

Christian Church, Bainbridge, Ind., Edward H. Sawyer, minister.

January 26—

First Church, Bowling Green, Mo., John A. Farr, minister.

January 27—

Broad Ripple Church, Indianapolis, Ind., Gordon Masters, minister.

First Church, Poplar Bluff, Mo., C. E. A. McKim, minister.

January 28—

First Church, Troy, Kan., Lynn W. Firkins minister.

First Church, Plainview, Texas, Arthur Digby, minister.

Christian Church, Stokesdale, N. C., L. B. Bennett, minister.

First Church, Logan, W. Va., A. J. Coffey, minister.

"Christmas for Others" Held at National City

WASHINGTON, D. C.—A "Christmas for Others" program was staged here by the women of National City Church at which over 150 were served lunch costing less than 30 cents a plate.

The luncheon menu, planned around surplus foods such as are given by the United States Department of Agriculture to needy persons at home and overseas, included curried turkey on rice, baking powder biscuits, cole slaw with apples, Indian pudding and coffee. The slaw and coffee were an extra to the surplus foods.

Purpose of the luncheon was to

demonstrate what can be done with simple foods at minimum cost and to lift up the work of Church World Service. It was pointed out that every dollar donated to CWS will provide transportation for more than 400 pounds of surplus foods, donated by the U. S. Department of Agriculture, to needy persons overseas.

Mrs. William B. Briggs served as luncheon chairman. Head table guests included Mrs. True D. Morse, wife of the under secretary of agriculture and her co-chairman of programs for the CWF fellowship committee, Mrs. Earle Baldwin.

Crisis in Republic Continuing Problem

Mail to and From Congo Is Delayed

INDIANAPOLIS—It has been announced that mail to and from the Congo is being held up due to the fact that the present political crisis has caused mail planes to be diverted for use of the government.

The Department of Resources and Interpretation of the United Nations reports that a cable from Garland Farmer, who is at Coquihatchie, indicates that everyone is well even though mail communications are temporarily halted.

Robert Nelson, Department of Africa executive, reports that this is not a matter of great concern "as we have had such interruptions several times previously."

Families of missionaries were advised of the mail delay and that they will be posted on developments in the chaotic Congo.

Evangelist Available For Pre-Easter Crusade

GREEN MOUNTAIN FALLS, COLO.—Ray E. Snodgrass, Christian church evangelist who makes his home in this city, directed evangelistic crusades last fall in the following places:

Swope Park Church, Kansas City, Mo., Romans Smith, minister; Memorial Church, Kansas City, Mo., Harold Stine, minister; First Church, El Reno, Okla., Reece Porter, minister; First Church, Salina, Kan., Cecil Swindle, minister.

Dr. Snodgrass has a March meeting scheduled for Independence Blvd., Church, Kansas City, Mo., Will Sessions, minister. Due to a cancellation he also is available to direct a pre-Easter meeting as well as some available dates following Easter.

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Named Executive For Literature Commission

Thomas E. Alston To Christian Board



Thomas E. Alston

The Christian Board of Publication has named Thomas E. Alston circulation manager of *The Christian*. He will also assist in general promotion for the Board, according to the announcement by Wilbur H. Cramblet, president of the Board.

Appointed Jan. 4

At the annual meeting of the Christian Literature Commission held in St. Louis, Mo., Jan. 4, he was elected as executive secretary of the commission.

Mr. Alston is completing a three and one-half year ministry at the Christian Church in Jeffersontown, Ky., where he led the congregation in a building program which included a sanctuary, education facilities and parsonage costing approximately \$175,000.

Education

A veteran of World War II, he graduated from Ohio Northern University after attending Transylvania College. He took graduate work at The College of the Bible.

Mr. Alston and his wife, the former Helen Louise Hudson of St. Louis, Mo., are the parents of four children.

Honored for Service



EARL P. CONFER, pastor of Central Christian Church, Uniontown, Pa., was recently honored with the presentation of the Golden Deeds Award by the local Exchange Club. He has been pastor of Central Church for 19 years.

Building Expansion Program

CISSNA PARK, ILL.—Union Church here began a building expansion program Nov. 14. About three years ago the basement was enlarged to double its size and now the superstructure is being erected to make additional classrooms available. R. M. Luedde is the minister.



JAMAICA JAMBOREE was observed at the Christian Church, Marion, Iowa, on Oct. 31. Planned and carried out by the church's World Outreach committee, the jamboree demonstrated everyday life in Jamaica. Pictured are men of the Outreach committee that served Jamaican food to the congregation (from left): Harry Lehman, Charles Stookeyberry, Frank Nash, Wallace Kemp and Clifford Franklin. Herbert Kohl is the minister.

Crestwood Church Utilizes BCE Construction Service

LEXINGTON, KY.—Construction is scheduled to begin this month on the first two units of the Crestwood Christian Church here. This is the sixth project to utilize the Board of Church Extension's construction service.

A master plan has been developed for a new nine and one-half acre site by Charles J. Betts, consulting architect for the Board of Church Extension and consists of seven separate units arranged in campus style.

First units, designed by Mr. Betts, will be erected under the supervision of James W. Pifer, staff construction superintendent at a cost of approximately \$125,000.

One of the two structures will be a permanent fellowship unit and will also serve the worship program and administrative offices at present. The other unit will be an education structure with nine classrooms and a nursery.

The new Crestwood congregation is sponsored by the Christian churches of Lexington, and the Kentucky Christian Missionary Society. It was organized January, 1959.

Church Extension's construction service, under which the new facilities will be erected, is an experimental program available only to a limited number of new congregations willing to use all of the services of Church Extension. The purpose of the service has been to place pilot units of good designing and construction in strategic spots across the brotherhood.

Gift to Minister



KARL TUTTLE, minister of First Christian Church, Santa Barbara, Calif., receives the keys to a 1961 automobile, a gift to the minister from the congregation. Making the presentation is Tanjor Black, chairman of the church board. Mrs. Tuttle stands beside her husband. The occasion, held Nov. 13, marked the Tuttle's 30th wedding anniversary, the third year with the Santa Barbara church and the return to the pulpit of Mr. Tuttle after a long and serious illness.

New Organ Dedicated At Phoenix Church

PHOENIX, ARIZ.—A service of dedication was held here on Dec. 11 for the new concert model organ at Creighton Church. Installed at a cost of more than \$4,000, the organ includes two 40-watt amplifiers and a 20-watt echo organ.

A major part of the service was an organ recital by David Paddock, minister of music. A graduate of the Cincinnati College of Music and later pianist and librarian of the 82nd Airborne Division Army Band, he joined the staff of Creighton Church last fall.

Donald L. Helseth, minister, led the service of dedication.

New Site and New Name For California Church

SAN FRANCISCO, CALIF.—West Side Christian Church sold its property here where the congregation has held services for over 75 years and has purchased two acres almost in the geographical center of the city.

The church will begin meeting in a lodge adjacent to the new site this month and now will be known as the Forest Hill Christian Church. Joe R. Kennedy is the minister.

Building construction is anticipated to begin at an early date.



TOM LESLIE received the God and Country award at First Christian Church, Sedalia, Mo., on Nov. 20. Standing beside him are his father and mother, Mr. and Mrs. Kenneth Leslie. On the left is the minister, Harry Purviance, and on the right is Scoutmaster Joe Wright.



DALTON B. CURTIS, JR., received his God and Country award during the worship services held Nov. 27 at First Christian Church, Lemoyne, Pa., from the minister, Paul A. Remick.

GOD AND COUNTRY AWARDS

JIM STONES (left) and JOHN ATTAWAY pin the miniature God and Country awards on their mothers at First Christian Church, Midland, Texas, on Oct. 30. The two Explorer Scouts received their God and Country awards from Don Good, associate minister, who stands in the center.



EAGLE SCOUT STEPHEN CLARK received the God and Country award at First Christian Church, Coffeyville, Kan., from the church's minister, W. L. McEver, on Nov. 6.

DAVID ROY WOMMACK, member of First Christian Church, Winston-Salem, N. C., received his God and Country award at the church on Nov. 6. Kermit Traylor is minister of the church.



Australian News Letter

During my recent visit among churches and colleges in the United States of America, many asked about the treatment white people give to the dark aborigines of Australia. The best answer I can give to this question comes from the report, issued on Nov. 22, by the Aborigines Board of New South Wales. The report says:

"Extravagant references to color bars, apartheid, denial of rights and other highly coloured statements contribute little to the cause of aboriginal welfare and may even retard it.

"A much stronger emphasis should be placed on the fact that many aborigines can improve their living standards by spending money on necessities instead of squandering it in gambling and drinking."

A leading Australian newspaper, *The Sydney Morning Herald*, comments on this report in the leading article of Nov. 24 and says: "If it is true, as it almost certainly is, that the attitude of the white community has so greatly improved, those aborigines who are capable of being (in the board's words) knitted into the community fabric may well feel encouraged to make the necessary effort. In fact, the only real obstacles are lack of housing and opportunities for skilled and semi-skilled employment.

"This is where the government can come to the rescue with more determination than it has shown in the last few years. The board rightly draws attention to two points: First that many aboriginal families have already become a part of, and virtually indistinguishable from, the Australian community; secondly, that other aborigines are content to live in shacks and make no effort to improve conditions. From the first, it is clear what aborigines are capable of doing. From the second it is equally clear that total assimilation cannot be accomplished quickly or easily."

Australian Churches of Christ are making a contribution toward the solution of the aboriginal problem.

Reports indicate that the Federal Conference session at Perth, West Australia, were very successful. Delegates were favorably impressed by the newly built brotherhood centre which will house church offices and committee rooms and also the sanctuary for the Church of Christ, Perth.—A. W. STEPHENSON.

Leadership Changes

Rhodes Thompson Sr., to First Church, Washington, N. C., as ad-interim minister from First Church, Paris, Ky.

Gerald L. Waters, to Britton Church, Oklahoma City, Okla., from First Church, Shenandoah, Iowa.

Bryon Rose to Park Place Church, Wichita Falls, Texas, from Memorial Church, Jacksboro, Texas.

Robert E. Elmore, editor emeritus of *The Restoration Herald*, is living at 2316 Carter Road, S.W., Roanoke 15, Va. Harvey C. Bream, Jr., associate editor has assumed editorship of *The Restoration Herald*.

Paul V. Rathbun, Jr., is the new minister of education for First Church, Hannibal, Mo. Mr. Rathbun formerly served the First Church of Paris, Mo.

Charles Malotte to Euclid Avenue Church, Cleveland, Ohio, from Evanston Church in Cincinnati.

David F. Boston to Shepherd Park Church, Washington, D. C., from Philippi Church, Deltaville, Va.

Arthur J. Aikins, retired minister, closed and ad interim ministry at First Church, Independence, Mo., Dec. 25. His home address is Oxford, Kan.

Herbert Davis to First Church, Independence, Mo., from First Church in Trenton, Mo.

Hartford C. Inlow to First Church, Jefferson City, Mo., from First Church, South Bend, Ind.

Chester L. Barnett, Capital Area director of religious education, Washington, D. C., assumes duties as state director of Christian education in Florida with offices in Ocala.

Cecil E. Berry to First Church, Anadarko, Okla., from Bethany Church, Miami, Okla.

Robert L. Bond to position of executive secretary for Chicago Disciples Union, Chicago, Ill., from Hillcrest Church, Belleville, Ill.

Paul Dodge to French Acadian Church, Mamou, La.

Oscar Campbell to interim ministry at West Bluff Christian Church, Peoria, Ill.

E. M. Eldridge from Northwest Christian College, Eugene, Ore., to Jarvis Christian College, Hawkins, Tex., as director of development.

Lee Hobert to Mesilla Valley Church, Las Cruces, N. M., from First Church, Okmulgee, Okla.

Robert L. Welsh to Westbury Church, Houston, Texas, from associate ministry at Downey Avenue Church, Indianapolis, Ind.

A. L. Bradbury to First Church, Montezuma, Iowa, from Union Park Church, Des Moines.

K. C. Budd Park Church Celebrates Sixty Years

KANSAS CITY, Mo.—Budd Park Christian Church celebrated its sixtieth anniversary last month. The church was organized here under the leadership of the late Frank and Mary Bowen when they were city missionaries.

The present building was erected in 1907 with additions constructed in 1914 and 1930. Adjacent property has been purchased and the church plans further expansion.

The church has two link missionaries: Dr. Thomas J. Liggett, president of Evangelical Seminary of Puerto Rico, and Mrs. Stanley Sewell of Thailand.

Mrs. Sewell and her family were with the church for the main observance of the anniversary on Dec. 4. She was the speaker for the morning worship service which was also Women's Day, sponsored by the CWF.

At that service the church also presented seventeen 50-year pins to members who have belonged to the church for 50 years or longer. These included: Mrs. Hester Davis, Miss Bessie Smith, Mrs. Grace Johnson, Mr. and Mrs. J. F. Troutman, C. E. Oliver, Mrs. Ida Sherman, Mr. and Mrs. H. A. Pickering, Mrs. Carl Orey, Mrs. Margaret Peterson, Mr. and Mrs. J. H. Ratliff, Clinton King, Clarence Smith, Mrs. May Snyder; and the late Mrs. Minnie Brummerhoff who recently passed away. These 50-year members were also recently guests of honor at a church dinner.

Harry G. Parsons is minister of the church and Mrs. Preston Chambers serves as director of Christian education.

A challenge to total stewardship

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Consulting the Pastor

by Charles F. Kemp

Can Adults Learn?

CAN adults really learn? Isn't it true that after the teens or early twenties learning is increasingly difficult? Isn't it true that new or marked advances in learning very seldom occur in adult years?

Of course, adults can learn, provided they have normal intelligence and are willing to make the effort. The recent findings of educational psychologists are conclusive at this point. It used to be felt that learning practically ceased with adolescence. This was characterized by such popular phrases as, "you can't teach an old dog new tricks." It was expressed quite definitely in the educational and psychological texts of a generation ago.

Now it has been found that the learning curve goes down very slowly after it reaches its peak in the late teens and early twenties. The primary factor is one of motivation. Motivation leads to effort. Effort produces results.

The whole adult education movement is evidence of this fact. It was demonstrated during the war when adults, without previous training or experience, went into defense plants and learned new skills and new trades. The missionaries demonstrate it all the time where they teach adults the meaning of the Christian faith, new methods of sanitation and hygiene, and better methods of agriculture and education.

The reason so few adults continue to learn is not because they can't; it is because they are not motivated to give it the time, to make the effort, to develop the skills it requires.

This has real implications for the Church. Our adult groups could become real growing experiences if people could see the importance of an increased understanding of the Christian faith and be motivated to make the effort to attain such an understanding.

It should provide a note of real encouragement to some individuals who are discouraged because they feel they are too old to learn. This speaks to everyone, for there is no one who has attained all of the knowledge, all the understanding that he desires or needs.

We would point out that the word "learning" is not limited to the acquiring of knowledge or facts. We also include attitudes and experiences. We need to learn to pray; we need to learn to forgive; we need to learn to serve. These are life-long tasks. They are only started in youth. The Apostle Paul was in his maturity when he said, "Not that I have already obtained this or am already perfect, but I press on."

The Minister Can Only Help Those Who Will Accept His Help

One of the most difficult problems a pastor faces is a situation in which someone, with the best of intentions, enlists his aid—for someone else. A wife asks a pastor to see her husband who has been drinking too much, or a parent wants the pastor to talk to a child. "Maybe you can talk some sense into him," they will say.

It isn't that the pastor doesn't want to help—he does. It is simply that such a situation creates certain barriers that are difficult to overcome.

It is a basic axiom of all counseling that the counselor (whether he is a pastoral counselor or a professional psychological counselor) can only help those who want and will accept his help. The very term counseling implies two people sitting down together attempting to find the best solution to a need or a problem. But the one who has the problem must be willing to cooperate. Even Jesus couldn't help the rich young ruler when he turned away.

In the above cases the husband or the boy may not want to be helped. Furthermore if the pastor goes at the request of a wife or parent, he immediately becomes involved in a psychological power struggle—and so often he is on the wrong side. What we are saying is this: The minister, by the very nature of the case, becomes identified with one of the parties and his position can very easily be misunderstood. He is seen taking sides. It may be with the one who is creating the problem.

For this reason it would be much better if the person seeking the pastor's help for someone else could

persuade that person to go on his own initiative. This does not mean the situation is hopeless if this cannot be done. It does mean that when the pastor approaches someone who does not come to him voluntarily that he do so with deep understanding and great skill. It means he must make clear to the person both in word and in deed, that he is taking no sides, that he realizes there are many sides to every problem, that he is trying to understand and not to condemn, that his only purpose is to help.

The encouraging thing is that when a person does have a sense of need, if he will make an effort, then people can be helped.

Disappointments Can Lead to Greater Service

A reader of this column asks, "How can one make personal disappointments a motivation for worthy service?" The very way the statement is worded indicates that the person recognizes the very profound fact that disappointments, difficult as they are, can lead to a greater usefulness.

It is well to remember that all people have them. There are no exceptions. We see it as we look around us, we see it in history, we see it in Scripture. Disappointments are among "life's inevitables," as Henry Sloane Coffin put it. Others have faced them. Others have mastered them. Others have turned them into larger service.

This is another of those occasions in which one's attitudes are so important. It is an oft-repeated emphasis that there are two elements in every situation. What happens to us and the attitude we take toward what happens. Disappointment makes some bitter, resentful and cynical. It makes others thoughtful, kind and useful.

There is an old saying, "It is out of our greatest difficulties that our greatest insight comes." This is a great statement. It means we can learn by such experiences. This is where real learning takes place.

Our original statement goes beyond this, however, and points out that such learning should lead to greater usefulness. It should make us more thoughtful of others, more understanding of their needs, more forgiving of their mistakes, more willing to help.

Finally, such experiences should draw us closer to God. They should make us more aware of His goodness. God is near to man at all times but never so much as in these times of discouragement. To recognize this is to recognize one of the great truths of the Christian faith.

Only That Which We Love Is Ours

"This is my land," the farmer said,
"Bought with my money, worked with my hands."
"The earth is the Lord's," he never read,
For he counted his wealth in cattle and lands.

"This is my woman," the husband declared,
And treated her more like servant than wife.
Selfishly he lived and poorly he fared,
For life was for him merely struggle and strife.

"This is my life," the youth hotly cried,
"My life to live as I choose and will."
So he wasted his life and rebelled when denied,
Not knowing that to live is to give and fulfill.

All that we have we hold as a trust.
"Thou shalt love" is life's greatest must.

Death leaves us only with that which we love.
With only the wealth we have stored above.

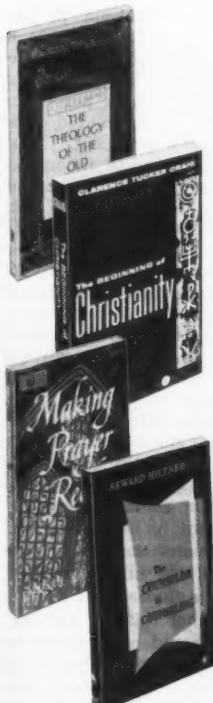
One may purchase great estates and fine art.
He may give away a fortune or his life to be
burned.
Before he has realized and finally has learned
That the only true wealth is the wealth of the
heart.

One need not own beauty to truly possess it.
Only those who love beauty can really assess it.
Love is man's only eternal possession.
The wealthy are they of magnificent obsession.

How poor are our lives and our spiritual health.
How vain are our efforts, how empty our hours.
If we have not learned the true secret of wealth,
Only that which we love is ours.

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Aid to Education

by Robert A. Fangmeier



IT WOULD be difficult to stir up an argument in the average church on the proposition: "Resolved that Christians believe in good education." The affirmative wins by a unanimous decision. Our heritage boasts of Christian missionary administration and inspiration that played a large part in establishing institutions of learning all over the world. This Christian concern has become an accepted "Americanism" and we find our fellow citizens united in the determination that their children shall have a "good" education. But while there is unity as to our national goal, there is diversity as to the methods by which this should be achieved.

When you begin talking about the method by which "good" education shall be achieved immediately you are plunged into a heated debate over the role of the local, state and federal government in financing elementary and secondary education. We catch some glimpse of what is involved here and of the educational challenge of our times from the report of the President's Commission on National Goals. The report said that "public and private" expenditures for education "must reach \$40 billion a year by 1970." Approximately \$20 billion a year is being spent now. State and local governments shoulder about 95 per cent of the bill.

With a \$40 billion tax challenge less than 10 years away, the debate will continue on how this dollar outlay should be financed. Students of the problem without exception see local and state governments as primarily responsible for raising this money. Most of them, however, also would admit that local taxes based on real estate may soon reach the saturation point. State governments, with a wider variety of taxes at their disposal, still may be limited by the wealth of the state, constitutional limits on debt, and a variety of other factors. This raises the question as to whether local and state governments can do the job

alone or whether they will need assistance through a federal grants-in-aid program.

Federal grants-in-aid programs, of course, have a long tradition which goes back to the founding of the country. Now nearly \$3,500,000,000 goes from federal to state and local governments to provide funds to help build highways, hospitals and airports; increase aid for the needy aged, orphans and the blind; stimulate vocational education and the rehabilitation of the handicapped; accelerate slum clearance and the construction of public housing; improve child-welfare services; supply low-cost hot lunches in schools; and for a score of other purposes. Each of the grants has been enacted by Congress to help the states and localities fulfill a specific need.

Congress has usually made federal grants with two general principles in mind. It has sought to stimulate states and localities to initiate or expand public services which Congress believes are vital to the welfare of the nation as a whole. Secondly, Congress has used federal grants to assist the poorer states to achieve minimum standards in the performance of important public services which could not be financed from their own resources alone.

Federal grants to higher education go back to the Civil War, at which time Congress decided to help every state establish a land-grant college. This relationship with higher education has continued. But public elementary and secondary education has been a different matter. Except in areas where federal projects created overcrowding and other special problems, Congress has steered away from the elementary and secondary field.

Opponents of federal-aid-to-education in principle have used two arguments. First, with federal-aid goes federal control, an anathema to those who see dangers to education in a democratic society if the

system is federalized; second, money is spent more economically and wisely at the local level. Proponents of federal-aid deny the charge of federal control of education. They think of these programs as partnership or cooperation in seeking a common goal and point to the several score of federal-grant-in-aid programs where the state and local units dominate and control the programs. Furthermore, education becomes a national as well as a local concern as boundaries lose their meaning in an era which sees millions of people on the move each year from state to state. Most recently we have become aware that what Russia does may influence our lives more than the activities of even the people of New York and California.

Furthermore, federal-aid proponents say, the ability of states to finance essential services varies tremendously. A state such as Mississippi, for example, has a per capita income of \$964. Its estimated classroom need is 37.6 per cent. Delaware with a per capita income of \$2,858, however, has classroom needs of only 1.2 per cent. But low-income Mississippi spends 2.6 per cent of its income on education compared with only 1.9 per cent for high-income Delaware. Because of its low potential, however, Mississippi seems doomed to an inadequate system of education without outside help. Education and other public services in low-income states such as Mississippi also have consequences for the nation as a whole. The Selective Service rejection rate for Mississippi was a staggering 45.3 per cent as late as 1956 compared with 7.9 per cent in Delaware. The task for Christians then is to consider these and the other challenging needs of the Sixties and then to determine whether this is a national problem that should be financed by the states and localities alone or in cooperation with the federal government.

RHYME AND REASON

by Kelly O'Neall

Buck Up, Brother

When you've made some serious blunder, and it seems that you'll go under.
And the structure that you've built will fall apart,
Don't give way to helpless crying.
Don't say Quits, there's no use trying,
Just thank God that you've still got your good stout heart.

Your catastrophe's not final if you've fortitude that's spinal,
All the efforts you have made are not in vain.
Though today is filled with sorrow, there's another day tomorrow.
You've got everything it takes to start again.

There are mountains still worth climbing, noble thoughts that need your rhyming.
There is music waiting yet to be composed.
Find your job and start to do it.
Grit your teeth and stick right to it,
All the records of the past have now been closed.

Books Received—

MYSTICISM AND PHILOSOPHY. By W. T. Stace. J. B. Lippincott Company. 349 pages. \$6.
THE STRANGER OF GALILEE. By R. E. O. White. William B. Eerdmans Publishing Company. 203 pages. \$3.50.
NEW TESTAMENT GREEK. By D. F. Hudson. Association Press. 178 pages. \$3.75.
HOME ALTAR TREASURES. By Daniel Nystrom. Augustana Press. 397 pages. \$3.
MORE CHURCH CHUCKLES. By Charles Cartwright. Kregel Publications. 61 pages. \$1. (Paper).
THE VATICAN AGAINST EUROPE. By Edmond Paris. Translated by A. Robson. P. R. Macmillan, Ltd., 107, Fleet St., London, E.C.4, England. 11 pages 25/- (App. \$3.50) (Paper).
YEARBOOK OF AMERICAN CHURCHES FOR 1961. Edited by Benson Y. Landis. Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. 314 pages. \$5.95.
FOOD AND FREEDOM. Prepared and Published by Conference on Economic Progress, 1001 Connecticut Ave., N.W., Washington 6, D. C. 80 pages. \$.50. single copy. 19-99 copies, 40c; 100 or more, 30c. (Paper).
THE CHURCH FACES THE WORLD. By J. Chris-

tian Baker. The Westminster Press. 96 pages. \$1.50.

BIBLICAL ARCHAEOLOGY. By G. Ernest Wright. The Westminster Press. 198 pages. \$1.65 (Paper).

THE PROMISE OF THE SPIRIT. By William Barclay. The Westminster Press. 120 pages. \$2.50.

PUTTING FAITH TO WORK. By Robert J. McCracken. Harper and Brothers. 179 pages. \$3.

THE SAYINGS OF MENCIUS. Translated by James R. Ware. New American Library of World Literature, Inc. 173 pages. \$0.50 (Paper).

HOW MAMA DID IT. By Thyra Ferri Bjorn. The Upper Room. 40 pages. \$0.25, \$2.50 Doz. (Paper).

THE NEW LIFE. The Seabury Lenten Book for 1961. By Theodore Parker Ferris. The Seabury Press. 130 pages. \$2.50.

JOHN WESLEY. By Francis J. McConnell. Abingdon Press. 355 pages. \$1.75 (Paper).

BIBLIOGRAPHY. 1959 PUBLICATIONS IN COMPARATIVE AND INTERNATIONAL EDUCATION. Published by U. S. Department of Health, Education and Welfare. 118 pages. \$0.75 (Paper). May be secured from United States Government Printing Office, Washington, 25, D. C.

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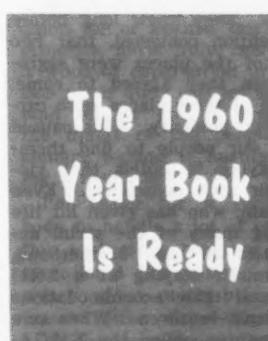
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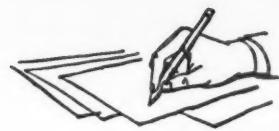
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Letters . . .

Ludicrous Distortion

Editor, *The Christian*:

Your editorial, "Looking at Louisville" in the December 11, 1960, issue of *The Christian*, is a classic example of complete distortion of the facts. Such distortion could be expected in some section of the secular press, but when it appears in the press of the church, this is tragic. The fact is, the secular press did a far better job of reporting the news than our own press; especially in the areas where there was controversy.

This editorial not only reveals distortion, but the ludicrous position of talking out of both sides of the mouth. It likewise depicts a church press that sells out principle for practice, defends culture and tradition at the expense of ignoring claims of the gospel, and is fearful of championing the whole gospel of our Lord for fear of losing social prestige and perhaps subscriptions.

If such editorials continue in *The Christian*, then the only alternative many will have will be to discontinue all subscriptions, for our own press will have been carried into captivity by the culture and tradition of our society.

To be specific about this editorial let me please point out a few things where distortion and withholding of facts are so glaringly apparent.

You said, "Passing the new resolution did nothing to increase the practice and implementation of the principle." Much of the press of the country thought just the opposite. The management of one of the institutions involved said that such action would help him get his board to take action to open their facilities to all people. I personally overheard members of the fair board discussing the resolution in which they indicated that they would now have to visit the public places involved to get them to open their facilities to all people or they might lose other church conventions, which would desire to meet there in the future.

When does it become wrong or "a step backward" to repeat your Christian position on a Christian principle so vital to the life of the Church's witness? When something is said, where it is said, and by whom it is said makes a great deal

of difference. It is one thing to state a principle on desegregation and brotherhood north of the Mason and Dixon line and quite another thing to say it "South of the Border." I submit that such action as was taken in Louisville bears a far greater witness to the principle of brotherhood than when it was taken in Portland. Really, such action compliments rather than condemns the South.

In order to attempt to make one of your points you intentionally or unintentionally omitted the paragraph in the resolution that commended the management of the large number of both hotels and restaurants which provided full accommodations regardless of race, and expressed appreciation for the wonderful record of the citizens of Louisville in the field of human relations, especially their enviable record in school desegregation. [The editorial commented on this Ed.]

You make much of the paragraph in the resolution that calls attention to "a compromise in principle" and go so far as to state: "There were no compromises in principle in planning the Louisville assembly."

Well, being one who helped initiate this resolution, and also serving as chairman of the sub-committee of the Committee on Resolutions, I happen to know that there was a "compromise of principle." Two of the individuals involved in the convention planning and arrangements, met with the committee and insisted that this paragraph be included in the resolution. They have correspondence between various members of the committee on planning and arrangements in which the phrase, "compromise of principle" was used. They knew long before the convention convened, that two or three of the places were segregated when they agreed to come.

Still some of these places were carried on our publicity. This caused many of our people to find themselves staying in hotels that violated their own conscience. Even James Crain, who has given his life to fighting many of the social action battles of our brotherhood, found himself staying at a hotel that refused their accommodations to his Negro brethren. When one of our brethren called the Y.M.C.A.

for a reservation it was granted; when he appeared to check in he was turned away because of his race. Our brother did not know that this particular Y had changed its name to the Young Men's Caucasian Association.

This inference about waiting for 100 per cent cooperation on the part of every business establishment in the convention city is as untrue as it is ludicrous. Neither the Portland resolution nor the one passed at Louisville asks or even infers 100 per cent cooperation, and anyone with any intellectual acumen whatsoever knows it.

As for the "public pronouncements helping rather than hindering the implementing of the principle on which we are agreed," I think it would be far wiser for you to leave that to the conviction of those who by their vote passed the resolution "by an overwhelming majority" and to the judgment of history.

Please do not misunderstand or misinterpret this criticism of your editorial policy to mean that only one side of an issue should be presented or emphasized. Both the negative and the positive; the bad and the good should be honestly and factually reported. When it comes to the editorial policy of the church press, I believe we expect, or at least I hope we do, that the policy will not be as a defender of the status quo, seeking to cushion the blows for social justice and righteousness, but out where the issues are the hottest on the social frontiers of history, with the banner of Christ lifted high, challenging the Church to follow him.

God save us from trying to present Christ with a cushion instead of a cross, to our world and times.—KRING ALLEN, Los Angeles.

P. S.—I feel very keenly about this matter and believe, out of fairness to all those who voted for this resolution both in the Committee on Recommendations and the general assembly, this reply should be given a good spot in *The Christian*. Please do not delete any of the sentences.

Editor's Comment: If I have no "intellectual acumen whatsoever," there is little use to say more. This could account for any weaknesses

Letters

in the editorial rather than my fear of "losing social prestige and perhaps subscriptions."

Nature of Compromise

Editor, *The Christian*:

As one of the framers of the Louisville "Emergency" resolution, I was disturbed by your editorial position (December 11, "Looking at Louisville").

Your are correct in suggesting that the key question centers around the phrase—"We recognize that some leaders of our brotherhood, both Negro and white, in the interest of expediency and with the hope of progress, made certain compromises with the directives of the Portland resolution." You state "there were no compromises in principle in planning the Louisville Assembly—the goal of a completely non-segregated convention has been followed absolutely."

During the hours in which we were writing the resolution we were directly informed by three brotherhood leaders that they were personally involved in acts of compromise in the preparation of the convention and that each one felt this kind of public admission to be beneficial. When a man tells me he is guilty of such an error, I am inclined to believe him, and at that moment he becomes a greater man in my estimation.

What was the nature of the compromise? It was certainly not in going to Louisville. Dr. Cook is correct when he says "we would have to go out of business if we waited for 100 per cent cooperation on the part of every business establishment in the convention city." This is not the point. The fact is, that in the advanced publicity materials, accommodations were listed that the convention leaders knew practiced racial discrimination. Delegates came to Louisville and were denied accommodations at places which had been included in the convention program. In addition various meetings and dinners of the convention were held in these same establishments (although to my knowledge no one was denied admission at this point). Months before the assembly some of our leaders journeyed to Louisville to see what could be done. Nothing was done and some of our people came to the convention only to be embarrassed when they attempted to secure accommodations which they had been led to believe were available.

Far from having a negative effect, I believe that the resolution accomplished several things including the

following: (1) I doubt if this difficulty ever arises again even when we meet in another Southern city; (2) One prominent citizen of Louisville told me it was exactly this kind of pressure by other conventions that opened up many of the places which were available to all of us. He reminded me that economic pressures cause hotel men and convention bureaus to re-evaluate their customs; (3) Courage was given to many thoughtful Southerners who face this problem day in and day out.

I believe that another look at the resolution and the background from which it was produced might have been helpful in evaluating it editorially.—CHARLES H. BAYER, *Alexandria, Va.*

Editor's Comment: I looked until my head swam. I couldn't have done any better if I took another week. I still think it was a mistake in procedure that led to the humiliating experiences. Saying that principles were compromised because someone overlooked the necessity of checking the Y.M.C.A. (this really happened), for example, is to put the emphasis at the wrong point.

Better Way Needed

Editor, *The Christian*:

Your editorial on "Looking at Louisville" was well said and be speaks a soundness of judgment and a careful analysis of the issues involved. I have no hesitancy in declaring my full confidence in Gaines Cook and his willingness to resist any "compromises in principle." I also think that there were none in preparing for this convention.

Mr. Editor, there must be some better way to handle much of the business that now comes to the mass convention. Most things can be approved by the mass assembly if they cite a Christian principle on which we all agree as their rationale. The suggestion that the resolution does not involve a decision for or against this particular principle, never quite has a chance. A word of explanation or modification never quite catches up with the read and/or printed resolution in the minds of the people when a plenary session is hastily considering a resolution.

I'm ready for a representative body to handle a lot of our convention business, a congress of the International Convention. I'm a bit weary of so much being done en masse these days—mass protests and demonstrations, mass conven-

tions and celebrations, mass revolutions and resolutions—and the science of mass manipulation and the handling of blocks of people is the thing most talked about.

Couldn't we discuss the whole matter of handling convention business and re-examine our present procedures in and through your columns or shall we call a mass meeting to discuss it?—J. DANIEL JOYCE, *Indianapolis, Ind.*

Concern

Editor, *The Christian*:

Appreciated your editorial in the December 11 issue of *The Christian* concerning our Louisville action on the "failure" to implement the Portland resolution. Expressed concern in the field of human relations so easily builds up a considerable head of steam which has to break forth! I have a concern in this area, too, but we so easily allow other important matters to be skipped over.—KENNETH B. SEELEY, *Kalamazoo, Mich.*

With Interest

Editor, *The Christian*:

I read with interest your editorial in the December 11 issue of *The Christian* in which you evaluated the Louisville convention and its integration recommendation. You have demonstrated here again the keenness of your mind and its ability to grasp completely the situation.—WILLIAM HUIE, *Corbin, Ky.*

Form of Discrimination

Editor, *The Christian*:

I am deeply grateful for your editorial, "Looking at Louisville," in *The Christian* for Dec. 11. I expect you state the feelings of the majority.

I was not in the session when the emergency resolution was passed, but in conversation around the halls I did not hear a person who was not regretful that the matter had come to the convention floor; and my wife had the same experience at the breakfast on Tuesday morning of the ministers' wives.

I know we must not quickly condemn those who do not think and act as we do. But I wondered if the publication of a list of firms who did not accept Negroes was not in itself a form of discrimination, a kind of action which as you imply will not help to solve the problem.—J. DAVID KIDWELL, *Union City, Tennessee.*



"You Are What You Read"

For Preacher and Layman

A Journey Through the Old Testament. By M. A. Beek. Harper & Brothers. 254 pages. \$4.

This thoroughly readable book is the work of an able Dutch scholar who teaches at the University of Amsterdam. It is the result of a series of radio talks made by the author.

The book is divided into ten major sections which encompass the entire Old Testament. The first seven of these follow the order of the Old Testament and are concerned with the Beginnings, the Patriarchs, the Exodus, the Judges, the Kings, the Prophets, and the Exile and Return. The last three sections are devoted to the Wisdom materials, the songs of Israel, and a final section dealing with the formation of the Old Testament itself. Each of these ten sections is divided into smaller units, some seventy-three in all, averaging two pages each. The most important stories and events are described and explained in these units.

The language throughout the book is simple and clear. The scholarship is sound. This book would serve the interested reader admirably as a first introduction to the Old Testament. It has much to offer to him who is trained in this field. This is indeed a book for the preacher as well as the layman.—
LAWRENCE C. HAY.

Commentary

The Work of Faith. By Spiros Zodhiates. Wm. B. Eerdmans Publishing Co. 223 pages. \$3.50.

The author, a native of the Greek island of Cyprus, studied in Cairo, Egypt, at the British Evening Institute and the American University, and graduated from Abet School. He is general secretary of the American Mission to Greeks. *The Work of Faith* is the first in a three-volume study of the epistle of James based upon a close examination of the original Greek New Testament.

This commentary gives a detailed exposition of James 1:1—2:13 with every phrase and all important

words presented in relationship to their original meaning. Conservative in its theological presentation, the volume has an index of both English and Greek words as well as a guide to translation from English to Greek and Greek to English.—R. E. B.

Children

Children in the Church. By Iris V. Cully. Westminster Press. 204 pages. \$3.75.

The author of this book, herself a teacher, has a conviction that all those who work with children need to use the findings of persons skilled in child psychology, biblical scholarship, and theology. However, she recognizes that teachers and parents have a limited time to read. In this book she brings together insights from these three disciplines so that adults who guide children may rethink their own faith and methods of teaching.

The chapters deal with the child, created by God as a unique individual; what the church is, the people in it, and the child's place; the Christian faith and children's needs; the family's responsibility for Christian nurture and the church's responsibility for the family; the importance of and ways to involve children through participation; insight and response that lead to moments of decision; methods of communicating the faith; how to understand, teach, and use the Bible.

Dr. Cully relates theology to the subject matter throughout the nine chapters. The result is a fresh approach to Christian nurture. An excellent bibliography is related to each chapter. Two very helpful indexes list alphabetically names and subjects dealt with and the Bible references in the text. Both teachers and parents will find this a helpful book.—JESSIE B. CARLSON.

Contemporary Skids

The Hell of It. By Stephen Cole. Doubleday & Company. 95 pages. \$1.95.

The fact that this book invites comparison to the incomparable

Screwtape Letters by C. S. Lewis is indicative of the daring deviltry of the author. He survives the comparison unusually well. Stephen Cole, pen name for an Episcopal clergyman, dishes up sizzling lectures to little devils who are out to win their wings, pardon me, their horns, in the art of guiding Americans to hell. The speaker is a senior tempter who gleefully instructs his novices on how to lose the world to sin. In one of his hellish homilies he says, "It would mean that people were looking up. And when people are looking up, things for us are looking down."

The lecture titles suggest some of the contemporary skids on the proverbial road "paved with good intentions": "Noise," "Fads," "Activism," "Spectator Living," "The Religious Scene," "Vocation," "Marriage," and "Mediocrity."

There is impious piety, nude truth, raw righteousness and good food for the soul in these sermons straight from hell. Read them—they may help you beat the Devil!

—JAMES A. LOLLIS.

North Carolina History

Hookerton History. By Charles C. Ware, Box 1164, Wilson, N. C. Privately printed. 80 pages. \$1.

This is another excellent study of early Disciples of Christ history in North Carolina by the retired executive secretary of the North Carolina Christian Missionary Convention.

This monograph concerns the history of the Hookerton Union and the 21 churches which compose it in Green, Craven, Lenoir and Pitt Counties. This union, now 126 years old, is the oldest primary group of Disciples in this state from which other unions have flowed.

The history of each of the churches composing the union is graphically sketched, followed by a history of the union itself, also notes of travel of early leaders, such as F. M. Green, Louise Kelly and J. L. Winfield. Reprinted is a significant early document telling of the early conflicts and controversies within the union.—DALLAS MALLISON.

Relax

PROPER PUP

"Lay down, pup, lay down," pleaded the tramp at the door, but the barking continued.

A little bystander gave him some help. "You have to say, 'lie down,' Mister," she said. "That's a Boston terrier."



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"The penny goes to Sunday School more often than any other coin."

—NEWS ITEM

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Are chased through the hall—
In fact, it's surprising
Pennies get there at all.



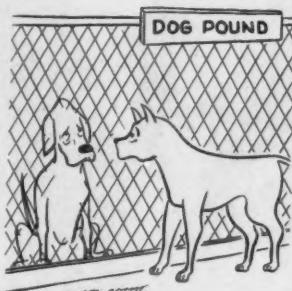
Four-year-old (whose sunburn was peeling): "Only four years old, and I'm wearing out already."

QUOTE



Scientists are debating whether splitting the atom was a wise crack.

ARNOLD H. GLASOW



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